

DETERIORATION

PURITAN STOCK

And Its Causes.

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New York

PUBLISHED BY THE AUTHOR.

Deterioration of the Puritan Stock:

STARTLING STATISTICS.

WHILE visiting his native town in the county of Franklin, Mass., last season, the writer was present at a dinner given by the citizens in behalf of the Simeon Academy, an institution which he attended for a period during his youthful days, and to which, while attending, he walked daily from his father's house. Hon. Geo. W. Curtis, who has a fine summer residence in Ashfield, presided at the dinner, and among the speakers was Henry Wain, Esq., a lawyer from Greenfield, the common cause. In his speech Mr. Wain alluded to certain official statistics in regard to the native population of the State of Massachusetts, which, although somewhat in accordance with the results of the writer's own observations in Michigan and in New York, nevertheless surprised and filled him with formal introduction as to the state of the native American population of European descent. After the dinner was over the writer requested Mr. Wain to furnish him the statistics to which he had referred, which he promised to do. In due time the following communication was received from him, with the statistics which follow.

GREENFIELD, September 24, 1884.

MR. JOHN L. LEE, 177 Broadway street, New York.

My dear Sir, I enclose the figures you desired, for six years, being fifteen years less than you have no given at the dinner. We have, unfortunately, in Massachusetts a long history of falling marriage, and our white stock is deteriorating.

Very truly yours,

HENRY WAIN.

"MASSACHUSETTS.

BIRTHS.

| Year. | Both Parents American. | Both Parents Foreign. | Am. Father, For. Mother. | For. Father, Am. Mother. | Unknown. |
|-------|------------------------------|-----------------------------|-----------------------------|-----------------------------|----------|
| 1876. | 16,790 | 18,590 | 2,448 | 3,485 | 836 |
| 1877. | 16,807 | 18,071 | 2,502 | 3,572 | 808 |
| 1878. | 16,970 | 17,105 | 2,637 | 3,680 | 846 |
| 1879. | 16,768 | 16,298 | 2,733 | 3,665 | 831 |
| 1880. | 18,130 | 17,651 | 3,141 | 4,044 | 1,251 |
| 1881. | 18,218 | 18,169 | 3,267 | 4,110 | 1,447 |
| | 103,773 | 105,884 | 16,728 | 22,565 | 6,019 |

" Calling the native stock the 'American,' and one-half of the three last tables, the number born of natives in the six years is. 126,429
 The native born population in the year 1880 was. 1,330,595
 Foreign born population in 1880. 443,491

"DEATHS.

| | Native or Am. Born. | Foreign Born. |
|----------------|------------------------|---------------|
| 1876 | 26,374 | 6,399 |
| 1877 | 24,873 | 6,057 |
| 1878 | 24,829 | 6,115 |
| 1879 | 24,656 | 6,536 |
| 1880 | 27,571 | 7,404 |
| 1881 | 27,922 | 8,205 |
| | 156,225 | 40,716 |

It will be seen from the above tables that there were born to the native Americans, 126,429, and that the deaths of native Americans during the six years named numbered 156,225. The deaths exceeded the births by 29,796. Whereas, to the inhabitants of foreign birth there were born during the same years, if we add, as has been done to the native-born, one-half of the last three tables, 128,540, and there died of the foreign born, 40,716; the births exceeding the deaths by 87,824.

But as children born in this country of foreign parentage are regarded as natives, all the deaths which occurred among such children should be taken from the American table and added to the foreign table, and this it will be seen will materially lessen the number of deaths included in the American table, and perhaps reduce the num-

ber of deaths below the number of births. So that we do not derive from the tables of deaths the same clear and positive information that we do from the tables of births. In the consideration of this question, if we would reach correct conclusions, we must not forget that many of the young men and women of the state leave and move west and elsewhere, and also that most of the foreigners who take their places are young; but all this will not account for the wonderful difference in the number of births among the Native and Foreign populations. Again, we should remember that the grandchildren of the Foreign born are classed as natives.

The fact, nevertheless, stands before us, that the foreign born inhabitants of Massachusetts, numbering less than one-fourth of the population of the state, give birth to more than one-half of the children born in the state. It is perfectly clear, therefore, that without a radical change in the religious ideas, education, habits and customs of the natives, the present native population and their descendants will not rule that state a single generation—say thirty-five years—hence.

Only think of it, dear reader, Massachusetts, containing a population which, as a whole, is perhaps the most enlightened and the best educated of any equal number in any section of our country, if not in the world, is rapidly deteriorating in its native population, with a certain prospect of that "glorious old state" being ruled by the foreign born and their descendants within a single generation, even if there should not another immigrant arrive or another native leave the state. The above tables of births show why such a result is almost inevitable—two or three times as many children are born of the same number of foreign born residents as of natives. Why is this?

THE NATURAL CAUSES OF THIS DETERIORATION OF THE NATIVES.

It results first, from an inability to bear, care for and rear children, which is largely the fault, either physically or mentally, of the native women. Second: a disinclination to submit to a denial of the free, freedom from care and

social amusements which motherhood and fatherhood demand. Then the habits of the young of both sexes prevent early marriages among natives, and to a great extent render them unfruitful when they do occur.

We well know that goodness and truth do not destroy races and peoples, for their ultimates in external life are in harmony with the laws of physical life and health. Self-love and love of the world, or evils and falses, when ultimated in external life, are what destroy the health and lives of men, women and children; because the ultimates of evils and falses are opposed to natural health and life, as such evils and falses are to spiritual health and life. The natural ultimate, be it good or evil, is the basis for spiritual life, and corresponds to such life; for this reason all genuine reformation must commence in our external life. We must cease to speak and do evil; the backbiter must cease to speak evil of his neighbor; the drunkard must cease to apply the drunkard's cup to his lips; the tobacco user must cease the use of this poisonous weed; the deformed woman must cease to wear her stays and tight dresses; for the Lord gives us the ability to shun evils if we will strive to do so. Men are not saved by faith alone, or by doctrines, however true, so long as they simply exist in the memory; nor are they destroyed by falses, or a knowledge of evils, so long as they are not ultimated in life. The physical bodies of men are not destroyed even by spiritual evils, if such evils are not ultimated in acts which violate the laws of physical health and life; but, unfortunately for our native American population, there is flowing over our land an overwhelming flood of falses and evils, ultimated in the acts of external life, which threaten the speedy destruction of the native American population and make it manifest that this country is to be peopled mainly, and at no distant day, by the inflowing immigrants and those who were foreign born less than half a century ago and their descendants.

Now the writer asks his brethren and sisters of the Lord's Church, in all earnestness, if the consideration of these falses and evils, which are destroying and threatening the absolute destruction of the most intelligent native American population of our country, is not vastly more important

than nine-tenths of the articles which appear in our church periodicals, however good those articles may be. To overcome falses and evils which have come down to us from the dark ages of the Christian Church, and which result in perversion of appetites and passions, and are entrenched in long continued habits and customs, will require line upon line and precept upon precept, and the living example of every conscientious man and woman. If we are to protect the young in our organizations from these fearful evils, our church periodicals should enter our homes, filled with words of instruction and warning as to such evils, thus guarding and protecting not only the little ones, but also every one.

To treat in the pulpit at times of the evils which we are considering, and to do full justice to them there, is a very delicate matter; but our church periodicals should be conducted by competent and discreet men, and no inconsiderable space in such periodicals should be devoted to the consideration of these evils. A religious periodical enters the house of a religious family with more authority, and is more respected, than a secular paper; and the most useful knowledge concerning these evils, which few parents are well qualified to impart, can be quietly conveyed to children; and thus parents will be led to feel that their religious paper is indispensable and of countless benefit to their children, as well as to themselves; and that a religious paper which does not convey such most useful information, is not worthy of patronage. Should such a paper be patronized by religious parents, when by its silence it practically cries peace, peace, where there is no peace?

On receiving the above statistics from Mr. Wain, the writer sent him a copy of his work on the "Available Causes of Disease." The observations which led to the writing of the above work were not made in Massachusetts, but in the State of Michigan, before the year 1860; and the general result of observations since made in New York has satisfied him that the citizens of Massachusetts are not more given to these evils than those of other sections of the country, excepting in recently settled sections, where the necessity for active work exists and fanatics do not rule.

In response to the book which was sent him came the following reply:

GREENFIELD, Sept. 8, 1883.

DR. JOHN ELLIS.

My Dear Dr.,—I have to acknowledge the receipt of your excellent book concerning the "Avoidable Causes of Disease," for which please accept my thanks. I wish there were one in every family.

I should think you would take an interest especially in the great question of the deterioration of the Puritan stock and its cause. I think it is due largely to the changed condition of woman in her relations with man—a change partially wrought by the woman movement, which has made a great deal of headway in Massachusetts. The change has transpired since 1850, the time when that movement began.

The effect seems to be to render woman dissatisfied with domestic life to tempt her into a fatuous struggle to compete with man in masculine pursuits, overtaking her powers of endurance and debilitating her nervous system.

Dr. Nathan Allen, of Lowell, has made some careful investigations into the fact. Notice his article in the *Pop. Science Monthly*—August (I think).

The fact at least is, that while in 1850 it was the exception where an American mother could not nurse her children, it is now in Massachusetts a question whether one half of them can do so. This is one mark of the change.

Very truly yours,

H. WINN.

The writer inserted the above letter because everything bearing upon this question is of vast moment; but he is compelled to say that, so far as his own observation has extended, the most intelligent advocates of "women's rights," as a rule, have been the most earnest in their efforts for the reform of the evil habits in dress which are destroying the vitality and health of our female population.

And yet the writer is obliged to admit that women, presenting the greatest deformity from tight dressing, are not unfrequently seen upon the platform, especially upon the stage, as actresses or singers, whose example is most fearfully injurious, especially to the young. While a woman with a small or deformed waist, who has inherited a strong organization, may, by the aid of active exercise and by a strong and almost constant effort of the will, preserve some degree of squareness of shoulders and erectness of figure, yet the tendency is to the barrel-shaped shoulders and sudden stoop of the neck and of the upper part of the shoulders, and the caving in beneath the collar bones, which we so

generally witness, to a greater or less extent, in the women who are walking our streets.

Among the men none but the vain and foolish, or the flatterer who has some selfish object in view, will tell a lady that he likes to see a small waist. The intelligent, conscientious man, as he looks at a deformed or small waist, looks beyond the present time and sees a home often made miserable by the nervousness and sickness of a wife, and the sufferings of poor, puny, imperfectly developed and half-starved and dying children, which results so frequently follow tight dressing. A sensible man looks with pain and unspeakable sadness upon a small waist. The man who will tell a woman that he is pleased with her deformed waist, will do to stand by the side of the woman who will, from similar motives, tell a man that she is delighted with the smoke from a *good* cigar and with the smell of *good* tobacco. The intelligent, sensible woman looks beyond the present, and to rooms, parlors, cars, carriages and sidewalks, whose atmosphere is polluted by the nauseous smoke from a *poisonous* weed, which is offensive to all excepting to those who are either addicted to its use or accustomed to the smoke. As she also beholds, in her gaze, stairs, platforms, floors, rugs, hearths and spittoons bespattered with the juice of the vile weed, how can a woman, who is worthy to be the wife of a good man, tell any man that she is delighted with the smoke and smell of tobacco, and thus encourage him to spend his strength, health and money in indulging in a habit which stands next to that of using intoxicating drinks?

In the estimation of the writer, the disappearance of the spinning wheel and loom, and the substitution of little or no other form of active, useful labor in their place; and the too prevalent custom of allowing girls to grow up in fashionable idleness, often not even requiring them to assist in house-work, but allowing servants to do active work, or, where there are no servants, mothers often making slaves of themselves by doing that which it is so necessary that the daughters should do, in order that they may become well developed and healthy, are much more potent in preventing the development and

in impairing the health of our girls than the causes to which the above correspondent refers.

The workers shall inherit the land and dwell therein for ever, for work develops the human body and mind and gives substance and strength, and to a great extent counteracts the effects of many bad habits, and protects the young from many vicious influences. If a father desires to part speedily with the hard earnings of his life let him lend them to a son who has never earned or saved a dollar to start himself in business, and that father will be very sure to find himself soon penniless, and his son ruined almost, if not quite, beyond redemption. Or, having brought up a daughter in idleness, let him endow her, newly married, with a fine house and with servants to do her active work, and fortunate will he be if he has to wait long to see health, peace and happiness depart from her household, and all prospects destroyed of perpetuating his race through her to more than one or two feeble generations at most.

If we love our children let us not be anxious to have them commence where we leave off. We had to creep before we could walk, and if we attempt to reverse this orderly course with our children their creeping time will be very sure to come sooner or later. Young men and women who have not acquired habits of industry and economy are neither qualified to handle money with safety, nor to see a prospect of inheriting it without great danger of destroying all ideas of a life of active usefulness in the world. As a rule, the nearer our children commence life where we began, the better it will be for them. Let us never forget that without active work at some useful employment there can be little substantial development of body or mind.

Active play until the child is eight or ten years old, and after that active work and play a reasonable share of the time, up to adult age, are indispensable for the development of body and mind. With students active play, gymnastic exercises and systematic lifting may take the place of work for a time; but before all young people, of both sexes, should ever be held up a life of active work at some useful employment.

Then the more general introduction of carpets, leading,

ly the aid of blinds and curtains, to the exclusion of sunlight from the rooms where our women, girls and children necessarily spend so much of their time, is a most fruitful cause of imperfect development and loss of health. Again, the use of superfine flour bread, instead of rye and Indian bread, in the making of which the coarse flour of rye was generally used, has been an unfortunate change for both sexes; and also allowing children and young people to drink tea and coffee instead of water and milk has been a cruel change.

But beyond all question, in the estimation of the writer, tight dressing, which is more universal, of a more pernicious character, and carried to a greater extreme at present than ever before, has done more to deform and prevent the development of the American population than any other cause. It takes hold of the child before it is born, interferes with its development, often brings it to an untimely birth, and in a vast multitude of cases it deprives it of the natural nourishment to which it is entitled, and which the Lord intended for its preservation after it is born, which is, as we all know, one of the most fruitful causes of the great mortality among infants.

Retraction of the nipples from compression and consequent adhesions, indurations in the breasts which result in abscesses when the breasts come to take on their natural function, palpitation and irregular action of the heart, shortness of breath, spinal irritation, uterine displacements and ulcerations which make the lives of so many women miserable, are among the many troubles which frequently result from tight dressing. The woman does not generally realize that she dresses too tightly, for, having in a great measure destroyed the sustaining muscular power of her natural stays—the muscles—she feels all gone without her tight dress, and relieved when she is in it. We have but to compare the female forms we see around us, with the models of feminine beauty which have come down to us in stone or on canvass, or with the best developed and most symmetrical forms which we occasionally see, especially among immigrants, at this day, to realize how great the deformity so almost universally prevalent among the native

female population of our country. The fearful nature of this evil and the hold it has upon our ladies, can only be known to the conscientious and observing physician, who cares so much for the welfare of his patients that he is willing to risk losing their patronage rather than neglect his duty. When the writer has told ladies that tight dressing was the cause of their sufferings and diseases, and that at best until they gave up tight dressing their suffering could only be palliated, but that they could not be cured, more than one has replied: "I will never give up tight dressing if I die;" and hundreds who have not thus replied by word of mouth, have done so by continuing the evil custom.

Tight dressing is the chief cause which is so rapidly destroying the native American woman's ability to nurse her children. "My daughter does not dress too tightly," exclaims the mother; "it is her natural form, you see." Natural form, indeed! If so, it is inherited from the perverted form of the mother—the deformity of the parent visited upon the daughter.

It is manifest to every careful observer that our native women, as a rule, are not proportionately as well developed, strong and healthy when compared with the men, as are those of other nationalities. It is therefore certain that they are violating the laws of physical development and health to a far greater extent than the men. And the misfortune to our native race is, that such violations affect the unborn of both sexes, the infant and the little boys and girls, and the older girls, as well as the adult women. Whereas the fearful evils to which men are addicted, the drinking of intoxicating drinks, the use of tobacco, and licentiousness, fearful and destructive as such habits certainly are, still their effects are to a greater extent confined to adult life; and consequently do not, to the same extent, impair the vitality of our race, or threaten its physical destruction. This is evident, for the habits of the men in Europe are nearly or quite as bad as they are in this country. The ladies are striving nobly and well to help the men in enacting laws to prevent the manufacture and sale of intoxicating drinks; cannot the gentlemen reciprocate their kindness by striving to pass laws to prevent the publication and sale of

the fashion plates which contain such miserable caricatures of the female form, and which enter our homes but to pervert and destroy our young girls? We can hardly realize the injury these publications are doing. Who will say that, so far as the perpetuity of our race is concerned, their sale is not far more destructive than the sale of intoxicating drinks?

A respected clergyman to whom the writer loaned the manuscript of the preceding pages, on retaining it, wrote:

We both know that whiskey drinking, late gaming, and pleasure-seeking and chasing are actual causes of debilitation of communities, and of the death of individuals, but I do not think these causes are collectively factors, in the debilitation of the Puritan stock, as compared with the influence of the *Foreign Element in New England, whose by their greater increase.* My reasons are this.

The Immigrants from Germany, Ireland, and Sweden, our great sources of supply, die off, on an average more whiskey and beer, and consume as much tobacco as does the remainder of the Puritans; so while these people thus labor may be rightly yet doing us a service of general debilitation, yet the greater proportion of this special debilitation will be found in the Foreign born and in their children.

When you speak of the roaring growth in numbers of burglaries or any other crimes, of their taking on night drinking, and of the almost no crime by which the preservation and birth of children are hindered, I think you have overestimated the *evils* of the evil.

Girls are now brought up at the old mode were you. I like to think they "toll me, whether do they speak, and behave as all his good nature arrayed like one of them." As you say, they desire their dress not as far as they can, they want it as child-bearing, and certainly perhaps. Marriage binds them almost to care in labor or miscarriage. They are not willing to assume the care or number of children that will not only exclude the numerous from society and pleasure but child-bearing on itself, and if they are so unmerciful as to "put in the family way," every method is tried, and has often succeeded, to produce a miscarriage, ruin is to health, and, as you know, not ungenerally causing a habit of miscarriage all through life. Yes, as a physician, I must tell you how low great a miscarriage propensity is considered, by many women, who are so perverted in their ideas as to consider it something to be ashamed of, and that it is positively vulgar to have any sign of child bearing and who do not hesitate to have surgery, knowing that it enlarges the risk of the child which they would be only glad to lose.

If this line of thought and conduct were confined to the lowest class of society, it would not be so much to be regretted, but it is general, and I think more prevalent among those who by their social position are best able to sustain the allied evil that children entail.

I think this remedy can only be found in a general curbing of the

paramount obligations of the family relation, a clear knowledge of the law of health bearing upon this point, a correct moral sense, an appreciation of the honor and blessing of maternity, and a clear sense of the truth that human life is sacred at all periods ; so that a woman who effects or procures the death of an unborn child, is as truly a murderess as one who strangles the child after it is born.

I think the evils I have mentioned exist to a great degree among the descendants of the Puritan stock, and do not exist in any appreciable degree among the foreign born population; and to this I attribute the difference shown by the statistics you have. I do think wholesome truths set forth in plain language, are needed on this matter.

For a husband and wife not to desire children, is to make one of the most fearful mistakes that they can make. It is to suffocate one of the noblest affections implanted in the soul by their Creator. Children are to parents objects of mutual love outside of themselves, and in a thousand ways strengthen the affection which exists toward each other. To strive to prevent conception, excepting in rare cases where from previous births it is manifest that the wife's life will be seriously endangered either by too frequent conceptions or by another attempt to have a child, is worse than a mistake—it is to violate the command to multiply and replenish the earth. To destroy the germ after conception by deliberately bringing it to an untimely birth, is a most fearful crime. This crime kills the child and always seriously endangers the life of the mother.

So far as the inability of our native women to bear, care for and nurse children is concerned, the fault is beyond all question chiefly the result of their bad habits and bad bringing up ; but to always attribute to them the chief blame for the crimes against unborn children, would often be to do them the greatest injustice. The man who, having seduced a woman, will desert her and his own offspring, and leave her either to suffer the pain and shame, and to assume the care and responsibility of rearing his child, or to seek its destruction, is a monster unworthy the name of man; and he has caused a deformity of his own soul which can never be repaired in this world or the next ; for he can never be what he might have been if he had not done to the poor woman such a cruel and unjust act. The measure which he meted to her, shall surely be measured to him again. " But,"

too frequently say the women as they spurn their erring sister and take this monster by the hand, "she need not have fallen;" yet in four cases out of five he was the tempter. What stupid unfairness and injustice to their own sex is manifested by such a course!

The writer knows but too well that wives not unfrequently seek the destruction of their unborn children unknown to their husbands, and sometimes even against their wishes; but frequently, if not by their husband's special cooperation, wives are, in desperation, almost driven to such a course by the cruel and unjust treatment of their husbands, who are annoyed and dissatisfied at the prospect of an increase in the family. Scarcely anything on the part of a husband can be more trying and cruelly unjust to a wife; and that he is the chief criminal in such cases would seem to be manifest, if we except, perhaps, the physician who, for money or popularity, has done the criminal act.

A German clergyman said recently to the writer: "The German men are afraid to marry American girls, because the latter are not willing to bear children, whereas the Germans love children and desire to have them."

Has the Lord's Church on the earth nothing to do with such fearful evils as those which we are considering in this pamphlet?—evils which are so destructive as to threaten the perpetuity of our race, and which cause most of the imperfect development, deformity, disease, crime and iniquity which exist all around us?

Emmanuel Swedenborg has taught us one most useful lesson in the declaration that "Religion has relation to life and the life of religion is to do good." That a sound mind in a sound body is desirable for the highest religious development, is beyond question. At best drunkards, and men who are reveling in the use of intoxicating drinks, are sorry materials from which to develop good, law-abiding, neighbor-loving Christians; and we all know that among those who drink occasionally and moderately, vast multitudes, whether within or without the Church, will sooner or later become steady drinkers and drunkards.

And what can be said of men who are ready to risk health and life by using either tobacco or opium, two

among the most poisonous and injurious substances ever used by man, affecting both mind and body, and who do not hesitate to set before the young and inexperienced an example by using them publicly? Willing slaves themselves to their appetites, they are ready to lead others by their example into habits which they either cannot or will not control in themselves. How much of the love of the neighbor is manifested in such conduct as this? If men professing to be Christians must drink intoxicating drinks, or smoke or use tobacco or opium, would it not be well for them either to betake themselves to the dens and caverns of the earth or to the housetops, and there gratify their appetites in secret, where their example will be less harmful to others, especially to the young and inexperienced?

We are told in the writings for the *New Jerusalem* that all true life on earth—yes, the very life of heaven—is a life of active usefulness and labor for the welfare of others, from love to the Lord and the neighbor. What kind of material for good Christian wives and mothers have we among girls brought up in fashionable idleness, unaccustomed to even active housework or any other form of useful labor; and who live most of the time in shaded rooms, and, therefore, have very little chance for physical development? and who, before their physical bodies are fully developed, are subjected to stays, corsets, lacings and tight dresses, until the most horrible deformity results and the very existence of our race is threatened? Unaccustomed to labor, to sunlight; imperfectly developed, with the most fearfully deformed waists, with laboring heart and lungs, and with the abdominal organs crowded down upon the reproductive organs, causing the most troublesome and serious displacements and diseases, what chance have such girls to become competent wives or mothers? and is it strange that child-bearing and rearing becomes, to women thus brought up, a fearful burden, which so many of them are ready to shirk, often, as we well know, by the most unlawful means?

A medical friend to whose consideration the statistics contained in this pamphlet were submitted, writes:

"I think there are two points of the degree every one falling off in number of births among the native American or Puritan stock, as compared with the foreign in the New England States. One is the smaller number of marriages among them: the other is the smaller number of births to those who do marry. The reasons for the former are, that the extravagancies of social life are so great, that few men dare to marry girls in their own sphere or position in society, and that the demands of innumerable fashion have so largely controlled the development and training of our girls that it is rare to meet one of them with a natural vitality. So universal is this custom of the gradual enervation of the youth from childhood up, that, in spite of our better judgment, our ideas of the grace and beauty of the female form are nullified and colored by it till it is difficult for us to separate our idea of a natural woman from the picture drawn of an immigrant. In these days of health boards and vital statistics, no man who is worth anything is ignorant of the laws of Physiology, Pathology, and Hygiene. He knows that this practice of tight dressing, though almost universally lent, has been carried to the extent of fatally lowering the vitality of our mothers, sisters and daughters for two or more generations, always in an increasing ratio of danger to health and life. That the walls of the body are distorted and every organ they contain is compressed or displaced. The spine is often curved laterally and rounded at the shoulders. The short or floating ribs are brought together anteriorly and sometimes come to overlap each other. The long ribs being more permanently attached to the spine than to the sternum, are overextended from the latter and forced over it till the deformity is shocking. As the chest cannot expand laterally in the effort to fill the lungs, the diaphragm is thrown upwards and forwards giving them an angular appearance. The lungs are so compressed that they cannot be filled with oxygen, the proper ventilation of the blood, venous and the organs and lungs upon the heart an increased quantity of motion, though we can feel that it acts with all its activity. The period of gestation is impeded by compression, causing inflammation and sometimes abscesses of the liver. Indigestion, constipation, and a general result from the compression of the stomach and bowels, and all the organs of the abdomen, are so crowded down upon the generative organs, that they are displaced and all their normal functions are impeded or destroyed. So common is the latter result, that we see many women of twenty five who have some "female weakness," and girls are frequently found who have not reached the age of twenty one without the attendance and prescriptions of the family physician, with the consequent danger of lowering, if not destroying, the modesty and decency which are the charms of maidenhood. Had as these self imposed diseases and deformities are in the wife, they are very much worse for the mother. The desire to retain the small waist is pursued so far as often to destroy (and kill); and if the full time is reached, the labor is rendered immeasurably painful, difficult and dangerous. If the patient survives, she is in such an exhausted condition that, through the mistaken kindness of the physician or nurse, the child is not allowed to take the breast immediately as it should, but it is fed till it loses the instinct to nurse; and when it is finally given the compressed and inflated breast, the nipple is found so retracted that it is impossible to get hold of it; and after

repeated fruitless efforts the mother gives up in despair her attempts to nurse her child, often dooming herself to broken breasts and the baby to the fatal bottle, and if it survive that, to a puny childhood and a premature and enfeebled maturity.

The customs of society have given to the sex which is governed by reason and judgment, instead of to that which is ruled by intuition and emotions, the privilege of asking in marriage. And this is where the proverbial cool, calculating judgment of the Yankee has been displayed. If he could find the broad shoulders, the full chests, the roomy pelvis and the strong limbs, with the health, industrious and economical habits and cheerfulness which belonged to the first descendants of the pilgrims, he would marry without any hesitation; but as it is, can we wonder that it requires more courage than is possessed by the descendants of Ethan Allen and "Old Put," to enter matrimony against such odds; or that the exodus of our marriageable men to the farms, cattle ranches and mines of the West, has become almost a stampede. The girls and their mothers may flatter themselves that their oft repeated denials that they suffer from the fearful evils of tight dressing are believed by the men, but they are mistaken; and I am satisfied that to this cause and to the extravagant habits created by fashionable dressing, we may look for the great disparity of numbers between the sexes in New England.

The other source of the degeneracy of the native stock—the small number of births—I approach with great hesitancy, because I believe it to be the result of the greatest crime known to civilized life, and the only one which is committed with almost perfect impunity. It is feticide. This crime has advanced with ever-increasing rapidity, until it is fearfully prevalent, and has invaded every rank in the land; high and low, rich and poor, cultivated and ignorant, Christians and unbelievers, married and single, all furnish victims to this fiendish destroyer. Perhaps Jews and Catholics are less guilty; but it will be found that only the foreigners of these denominations are exempt, and that the native born or long resident are as guilty as the members of all other religious denominations. Once it was thought a more serious crime to kill the fetus after the change in position called quickening; but with the growing knowledge of spiritual things, that all life in this world is from the Lord through the spiritual world, and that a distinct soul or spirit begins with, in fact produces, fetal life, this feeling has changed, and the slaughter now goes on without so much reference to fetal age as to the convenience of the should-be mother. With equal indifference it is hurried on or postponed at the call of business interests, or of social life. The causes for this wholesale destruction of human beings, are the fashionable habits which have made child-bearing so difficult and dangerous; and the fact that it has become so common, and so little effort is made to punish it, that it is difficult for a mother to believe that she is actually committing a premeditated murder, a worse crime than to kill the child after its birth; because she at the same time puts her own life in danger. But what I regard as by far the most active inciting cause, is the facility with which the means can be found for committing the crime. I speak of this part of the subject with extreme delicacy, but I cannot help regarding unprincipled physicians as the principal cause of this

inside, and therefore largely the guilty parties. We all know members of the noble profession, who are governed by the highest principles, who hold even their own lives subject to their professions; who not only would not commit this crime, but would not permit one of their patients to do it if they could avoid it, who, though placed in the most difficult position possible for a fellow man to occupy, that he is so distressed to have from disease a poor, suffering, trembling girl, would still gently, but firmly refuse, though a refusal might possibly mean death by suicide. But, on the other hand, we have that there are members of the same profession who, forgetting every truth, fidelity to the profession, the duties there owe to society, and particularly to the weak and erring, are ready at all times to commit this horrible crime. This would occur to the man in a noble profession like that of medicine. The preservation of the greatest importance to the suffering. To him they go for advice and comfort in all of their troubles and distresses of mind and body. There would be here all of those secret thoughts and wishes. He occupies a position where he can easily in fact, and more than can others. And not less easy, instead of using the exacted position of trust and confidence, he permits to all of their good feelings and suggestions he readily, for his sake, to give up, or even of mercy, to pardon to himself all opportunities and positions. Knowing that the danger for the stimulating effect of another patient the relative effect on opinion of others he is inclined to be almost overcome, he recommends them with all the force of his professional experience, though he knows that they are poison; that they only poison and destroy young, and that the use of them will be kept up long after the reason for their use is past, and, in a vast number of cases, till a habit is formed which will end only in a drunkard's death. And I believe a large class of all the misery, disease, crime and death caused by drunkenness, especially in the manufacturing and commercial of a physician in the ordinary way. And as with this worldly destructive view of medicine, as a large proportion of pain it is with the consumption, it has by too broad use, of some physicians. There are few among such a series, but except for the occasional death of one another, such a thing as providing a physician, he would be hardly ever heard of. They know that this crime is committed with comparative impunity, and the reason such murders suffer from this cause.

But there is another class of evils influencing materially this comparative decrease of the native population, a consideration of which cannot be justly omitted in seeking the causes of that decrease; and which has its excuse, if not its origin, in the faulty habits induced by the training of our girls.

When a young man of native stock has attained adult age, and is possessed of all the instincts and desires which find their proper exercise in the married state, he finds himself shut out from marriage because he feels that he cannot support a wife in the style, habit and idleness that

accord with her faulty training. Yet his salary or wages is very likely much larger than the income upon which her father married his wife. These instincts and desires, when denied their proper use, are too apt to find expression not only in vicious habits which impair personal vitality, but also in licentiousness, in which he is quite sure, sooner or later, to contract that most fearful disease which not unfrequently curses his own life to its very close, and is transmitted to his children; often manifesting itself upon them at their very birth, or else, without much doubt, laying the foundation for some of the worst of the many chronic diseases which afflict the human family. If the young marry at a suitable age, as the Lord intended they should, and husband and wife join in working and saving, they are much more likely to be kept out of temptation and to obtain a competency than they are if they remain single; and they are more likely to marry from correct motives and not for money and position, love of which is the cause of so much unhappiness and misery and so many divorces. If young men who go West were always to take with them good, healthy, industrious and economical wives, the farms, ranches and mining camps would contain fewer smokers, drunkards and gamblers, and fewer human wrecks would wander back to destroy the peace and happiness of families and of parents in their declining years.

When the writer was a boy—say sixty years ago—marriages were more common among young people, in proportion to their number, than at present; the number of children in families ranged from three to nine, and occasionally from ten to twelve or more. Now the number of children in families—where there are any—ranges from one to four or five, rarely to six or eight or more. The reader has but to inquire as to the number of children in the families of his ancestors, and to look around him to see the change. We have room in this country for hundreds of thousands of comparatively ignorant foreigners, and we are holding out inducements for them to come to our shores. Would it not be as well to cultivate the parental instinct among the descendants of the Puritans. Our fathers and mothers were no ignoble people, and does not humanity and

patriotism require that their descendants should shun those false doctrines and evils which are destroying our native race?

The evils which we have been considering, so far as they pertain to the female sex, are largely the direct result of perverted love of approbation or vanity—a form of self-love which is not less destructive to both the natural life of the body and heavenly life in the soul, than that which results in the perversion of the sensual appetites to the use of poisonous substances.

Dr. Holcombe, a distinguished American physician and writer, says :

“Look at our own country, the freest and most favored, and which ought to be the wisest and the happiest on the globe, if the civilization of modern Christianity were productive of happiness and wisdom. What do we see?

“The spiritual dissipation of the age in all its most painful forms.

“The dissensions, contentions, disintegrations, discordance, and helplessness of Christianity, associated with the most enormous profanities and self-delusions.

“The alarming increase of intemperance, gambling, adultery, the social evil, insanity, suicide, embezzlement, and all other crimes; to satisfy these increasing propensities States draw population in every civilized country.

“The warring power of luxury, the excitement of pleasure, the reign of influences.

“The astonishing fact, that Christian communities are becoming richer, and all the woe and suffering that surround them.

“That they squander in ostentatious display, and sensual appetites more money than would relieve all the necessities of the world.

“The official statement of the annual expenditures of the people of the United States for religious purposes, is one dollar and ten cents per head; for educational purposes, two dollars and two cents per head; and for charitable purposes, seventeen dollars per head. ‘The nation consumes seven hundred millions of dollars’ worth of intoxicating drinks every year.’ Can any one imagine the moral and physical evils, present and prospective, which are involved in this horrible fact? Are we teaching, in the midst of our fifty thousand churches, to become a nation of drunkards, pimps, criminals, and liars?

“The crime against the unborn child, which destroys the parental instinct, encourages sensuality, and suppresses population, is as common to-day in the most enlightened Christian communities, as it ever was in pagan Rome. ‘Of this detestable fact,’ says Dr. Storer, of Boston, who has collected an enormous amount of evidence on this subject, ‘the statements made, though single and true, appear so a-tounding as to shock the soul, and so degrading as to tend to lessen all faith in natural affection and general morality.’”—*End of the Fifth.*

Since sending the preceding pages to Mr. Winn, the writer has received another letter from him, from which he extracts as follows : Speaking of the statistics of Massachusetts, he says, in regard to the birth rate :

"We have births to 860,000 natives in 1853, 17,603; births to 1,291,978 natives in 6 years ending 1881, 17,295 per annum. In short, a native population 50 per cent. greater, produced nearly 2 per cent. less children.

"Your comment that 'many young men and women leave and move West' is relatively erroneous. Almost the same number of native young men and women move into this state as move out. Thus in 1880 the number of persons in the United States born in Massachusetts was only 16,701 more than the number of natives living in the state. In 1850 the same excess was 64,752. It is true, then, that despite the fact that six times as many, in proportion to the population, of the young men and women had emigrated from Massachusetts in 1853, yet the birth rate was 50 per cent. greater than in 1880.

"Your medical friend is no doubt correct about the evils of tight dressing. But I think his remarks would better snit the prolific period of 1850. The mothers of the past fifteen years have, if my information is correct, and it is derived from medical men, dressed far more sensibly than the women of 1850, who not only were more addicted to lacing, but wore very thin shoes, even in the winter months—a custom now unknown. The ridicule of the wasp waist, and the warnings which filled the press and medical works thirty years ago and more, shed general light upon the subject. And a more correct idea of the beauty of the female form has been disseminated by the numerous art exhibitions and the multitude of cheap copies of classic pictures. Your own recollection must confirm to you the fact that tight dressing is no modern innovation, as it must have been to have caused this change, for back in the fifties you wrote in your 'Avoidable Causes of Disease,' as follows: 'First and foremost among the causes of ill health, deformity and suffering among the American ladies stands the habit of tight dressing,' etc."

While the wasp waist has, in a measure, disappeared, we have at present, unfortunately, the steadily vanishing chest and abdomen. Tight dressing is now carried up on the chest, over the breasts, and down upon the abdomen, as never before. It is often carried as close down to the hips as possible, with a triangular portion of the corset extending over the abdomen in front; and thus the abdominal viscera are crowded down upon the reproductive organs, as never before. It is this general compression which is so rapidly preventing the development of our women and impairing their vitality, and which is immeasurably worse than the tight dressing of fifty years ago. Then we must not forget that the transgressions

of our mothers and grandmothers are visited upon not only the women, but also upon the men of our generation, often giving rise to delicate, slender and frail, instead of substantial, organizations. Mr. Winn continues:

"Your clerical friend rightly says girls are now brought up as the *old* stock were not. They are trained to totally different ideas of the relative and duties of the sexes, and especially to look upon domestic labor as a servitude particularly to be shunned. The wealthier classes marry, but generally upon the implied condition that the woman shall be forever exempted from domestic work. This condition deters many from marrying many women. The poorer classes not able to employ servants, yet educate their daughters to dread the service and 'trials' of the marital condition. The young man inspired by the same folly, and especially by a ignorance of the feminine idea is the person, prudently avoiding marriage, waiting his fortune. To escape the odium of servitude attaching to work in a home, the American girl seeks the office, the factory, the market-place. She forgets that she is part of a complex unit only living her highest life in the family, and enters a world of competition with the other half in which the slave hardly animal endures while she faints by the way side. Nature did not prepare her for the unrelenting work of man. No fair man will for a moment complain of the competition from a selfish standpoint. It is the God-given right of every wage laborer to utilize his powers to their most productive effect, subject only to the limitations necessary for the common good. To those women who are really compelled to work in competition with men, the largest liberty consistent with the general interest should be accorded. But public opinion does not owe approval to those persons, male or female, who seek unscrupulous means of life, to enable them to work their duties to the race. Many of the masculine employments require more than female endurance. Men who wish to balance sheet will not pay women except the least pay which her productive powers warrant, and, owing a few pence, she can only secure equal compensation by, enough for her necessities, by overtaxing her faculty. Let it be understood that I speak comparatively. There are too many great bodies of native women with all the vigor of the older times. But relatively to the active community of women of forty years and there is much impairment."

"The American child girl has too little work, exercise and discipline. When she reaches school a severe mental training is imposed upon a physique not trained to endure it: marriage or fortune is followed by the overtaxing of physical ability, life with and support occupied in work requiring unrelenting application which overtaxes, enervates, debilitates and weakens. The woman is impaired for child bearing. Thus the number of mothers living in the state in 1875 being compared, by the state authorities, with the number of births in 1874, he finds in that year one birth to each 9 native mothers, and one to each 474 foreign. Thus we stand at marriage, even under the impossible conditions which the age demands through legal contract, the marriage rate, and the

impairment of physique reduces the capacity of those who do marry to bear children.

"Combine this lack of fecundity with the diminished number of marriages, and you will need nothing more to account for the moribund condition of the puritan stock. Of course I may be in error upon a question requiring a study far more careful than I have been able to give. And something may be allowed for the effeminacy arising from increased wealth. But I cannot hesitate in my opinion that the evil is chiefly caused by the vicious teachings of modern 'reform' concerning the relations and duties of the sexes, producing an effect of which the current legislation on the woman question the woman suffrage agitation and the struggle for individuation—are only symptoms. It lies in the folly which tends to disintegrate the complex unit forming the basis of the family, and establish for its parts competitive and independent careers. Providence does not tolerate this sin, but marches the 'reforming' communities in steady procession to the grave."

If a man marries a woman from the love of money or position or even of sensual gratification, instead of from a genuine affection, he is apt, after a time, to seek the society of other women. So, if a woman marries a man for money, position or from any other selfish motive, without love, even if she does not presently seek other society and find her chief pleasure therein, she will be apt to withhold from her husband those manifestations of affection, which he feels are his due; and, as he feels the coldness on her part, mutual coldness is likely to result. If husbands and wives truly love each other, they will find their chief delight, not in individual selfish gratification, but in giving pleasure to their married partners and in the reasonable gratification of their desires; and if, in doing so, sometimes they are subject to personal inconvenience, the thought that they are giving pleasure to their partners will fill their own hearts with delight. But above all, realizing that the noblest life of heaven and earth is a life of active usefulness to others, and that heaven is peopled by the human race, true Christian parents will experience the highest delight in having as many children as they can care for and properly rear; fully realizing that it is better for our country and for the human race that this new country should be peopled by the children of intelligent, loving, Christian parents than by the children of the irreligious or of ignorant foreigners, or, again, of those confirmed in the false doctrines of the dark ages of the past. Christian

wives like the woman of old, when their jewels are demanded, should be able to present their sons and daughters and exclaim with joy: "These are my jewels!"

As it is no more desirable to perpetuate the bad habits, deformities and diseases which come with the immigrants from foreign lands than it is to perpetuate those which originate here, the writer, even while specially treating of the causes which are deteriorating the native stock, has felt called upon to notice those evils which are impairing our race generally; for, being already more impaired than foreigners, we are less able to withstand their injurious habits and customs than foreigners.

Has the Christian Church, its ministry and its periodicals, little or nothing to do with such evils of life? Can the Church prosper while such evils are ignored? Can it prosper while in a large majority of our churches even the drunkard's cup is used in the most holy ordinance of the Church, instead of the fruit of the vine; and thus an example is set to all, and intoxicating wine is represented, even to the young, as a substance of a good signification, and consequently every way suitable as a beverage? And this, notwithstanding the Lord, in the administration of the Last Supper, was careful not even to use at all the term for wine, which was known to include fermented wine, but instead, He called the contents of the cup "the fruit of the vine," which is strictly true of unfermented grape-juice, new or old; whereas fermented wine is never produced by the vine, but is the product of leaven, and its essential ingredient—alcohol, a poison—an effete product at that.

TWO KINDS OF WINE.

That there are two kinds of wine or grape-juice, one fermented and the other unfermented,—the one a harmless and nourishing drink, containing the essential ingredients organized by the Lord in the grape for the sustenance of man, the other an intoxicating drink,—is known to every one of ordinary intelligence who has, without prejudice, examined this question carefully. These two kinds of wine are characteristically distinct, not only in their chemical composition but also in their effects upon man. Unfermented wine contains albumen and other vegetable

substances which nourish the body of man as good and truth do his spirit, also sugar, which corresponds to spiritual delights. It never intoxicates. In fermented wine all the nourishing and useful substances found in the unfermented wine are either destroyed, changed, perverted, or polluted by the products of leaven, to the extent fermentation has progressed; and in old fermented wine the sugar is generally all destroyed. We have, in the place of the substances organized by the Lord in the grape, as a result of the leaven overcoming, destroying and perverting the good substances named above, alcohol, vinegar, and other acids and fusel-oil—substances which are never found in the grape, but which are strictly the products of leaven. And the leavened wine is an intoxicating wine, which is never true of an unleavened wine.

The writer has shown in his works on the "Wine Question," by an abundance of testimony drawn from the Word of the Lord, ancient and modern writers, and from the writings of the Church, that the juice of grapes as it is squeezed from grapes, as it is trodden from grapes and as it flows from the press, has been called wine in all ages, in the Hebrew, Greek, Latin and English languages. And further, he has shown that wine has been preserved from fermentation by various processes carefully described by ancient writers, who wrote during the days of the prophets and the apostles; and furthermore, it is well known to intelligent people that unfermented wine is to-day preserved somewhat extensively by vine-growers, by some of the various processes so carefully described by the ancients, and that such wine is used by thousands of religious societies as a communion wine, and prescribed by many physicians, and used by not a few people as a beverage. The writer has on hand at present samples of wine put up a year ago last fall, by two of the processes described by the ancients, which show no signs of fermentation.

Can we for a moment suppose that there is no difference between the "wine that maketh glad the heart of man"—the wine which Melchizedek, priest of the most high God, brought forth with bread—the wine which we are told "cheereth God and man," and the wine which is likened

to "the poison of dragons and the cruel venom of asps"—the wine of which we are told the "nations have drunken and are mad,"—the wine which we are told in ancient proverbs "is a mocker" upon which we are warned not even to look with a longing eye, for "at the last it biteth like a serpent and stingeth like an adder?"

Emanuel Swedenborg, "*servant of the Lord Jesus Christ*," through whom the Lord revealed to the world the long-lost science of correspondences in accordance with which the Sacred Scriptures were written, and by which they are shown to be the Word of God, differing from all human productions, as much as do the works of God from the works of man, being full of spirit and life, in his Apocalypse explained, No. 376, says :

"That wine (*vinum*) signifies spiritual good, or the good of charity and faith, which, in its essence, is truth, is evident from the following passages in the Word." Then follow among others these passages :—"He, every one that thirsteth, come ye to the waters, and he that hath no money, come, buy and eat; yea, come, buy wine (*vinum*) and milk without money, and without price" (Isa. lv. 1). "That the wine (*vinum*) and milk here mentioned, which were to be bought without money and without price, do not signify milk and wine (*vinum*), but those goods spiritual to which they are added, must be obvious to every one; whatever by wine (*vinum*) is signified spiritual good, which is to measure its truth, as was said above, and milk the good of that truth."

"So, in Job i. 'And it shall come to pass in that day, that the mountains shall drip with wax (*resina*), and the hills shall flow with milk, and all the rivers of Judah shall flow with water.' . . . By the mountains dripping down with wax (*resina*) is understood every spiritual truth proceeding from the good of love; the Lord" (ciii. 18).

"And again : 'It shall come to pass, that ye shall hearken diligently unto your brethren who? I command you this day, to love Jehovah your God, to serve Him with all your heart and with all your soul, that I will give you a sign or your hand I do command, the first year and the fourth year, that thou shalt gather in thy vine, and thy wheat (*triticum*, *latine*, *triticum*—*triticum*, *triticum*), and thine oil' (Deut. xi. 13, 14). . . . The things which were said and commanded by Jehovah with reference to things spiritual, especially the blessings of the earth here mentioned in respect to the vine and wheat . . . Wherefore by the corn, wine (*vinum*) and oil, which they do call gather, are signified every good and truth of external and internal man."

That intoxicating wine can have no such good signification, would seem to be self-evident, consequently Swedenborg says in regard to such wine:

“To drink, spiritually, denotes to be instructed in truths, and in the opposite sense in falses, thus to imbue them; hence it is manifest what is meant by a cup from which drink is received: to be drunken denotes to become thence insane. * * * In this passage is described the man of the Ancient Church, who is Noah; the wine which he drank, and with which he was made drunken, denotes the false principle with which that Church in the beginning was imbued. * * * Moreover, the wine with which Noah was made drunken, signifies what is false.”—*Arcana Cœlestia*, 9960.

We are told that celestial goods and truths are dissipated by fermentation (see *Arcana Cœlestia*, No. 10137), precisely as we know that the good and nourishing parts of the juice of the grape, which correspond to goods and truths, and which nourish the natural body as the latter do the spiritual body, are dissipated by natural fermentation. In neither case are the good and useful things annihilated; but spiritually the good and true are perverted into the evil and false; and naturally the corresponding substances in the juice of the grape are changed into alcohol and other poisonous substances, which correspond to evils and falses. There is the most wonderful correspondence not only between all natural and spiritual things, but also between all natural and spiritual processes, changes and products; the natural answering to the spiritual in every particular.

There is no question but that the blood and juice of grapes, flowing or pressed from the fruit, have a good significance—indeed, the very highest. Chemistry shows that they contain, in perhaps greater perfection, those substances which are required to warm and nourish the human body, and hold a closer analogy to human blood, than does the juice of any other fruit. There is no other liquid organized by the Lord in the vegetable kingdom, that bears the name or likeness or constituents of blood in an equal degree. In the writings of Swedenborg it is shown that it corresponds to “every genuine truth derived from the good of love to the Lord,” and “every good and truth of the external and internal man.” “All the truth of the Church” (see *A. C.*, 10137) finds its correspondence in this “new wine,” the fresh juice of the grape, or the same preserved from fermentation.

When the Lord instituted His most Holy Supper, it was

the juice or "fruit of the vine" that He chose to symbolize His blood, and to be drunk henceforth in that holy ordinance. Does it not seem like a profanation of a holy ordinance, for the Church to substitute, for the pure juice of the grape, a wine polluted by leaven, which will cause drunkenness?

"IS BEER HEALTHFUL?"

The belief that beer is a healthful drink is constantly urged upon us by manufacturers and lovers of this beverage, and physicians and the general public believe in many ways. It is not often that an unprejudiced person makes a careful study of the subject to see whether beer is really wholesome, life-giving or not, and so it is a pleasure to temperance advocates to hear from a man who has done so. That man is Colonel Green, President of the Connecticut Mutual Life Insurance Company. He says: "In one of our largest cities, containing a great population of beer drinkers, I had cause to note the death among a large range of persons whose habits in their own eyes and in those of their friends and physicians were temperate; and they were habitual users of beer. When the observation began they were, upon the average, something under middle age, and they were of active, excited lives. For two or three years there was nothing very remarkable to be noted among this group. Properly drunk began to strike, and soon he had dwindled to a fraction of its original proportions; the stability in it was ascending in extent, and still more remarkable in the uniformity of cause and mode. There was no mistaking it; the man was almost invariably robust, upward healthy, fat muscles, a fine skin, increasing weight, florid face, then a touch of cold, or a cold or malaria, and instantly some acute disease with almost invariably typhoid action, was in violent action, and ten days or less ended it. It was as if the system had been kept fair, outside, white, within, it was eaten to a rind, and at the first touch of disease there was utter collapse, every fibre of power was weak. And this, in its main features, varying, of course, in degree, has been my observation in beer drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at the last." Thus does my liver strong, and we take pleasure in giving it to our readers; and we call special attention to the fact that a fair, really outside is not a violation of health, and also to the fact that, so far, the figures of the life insurance companies go to show that the best drinkers are likely to be longer than even the moderate drinker." *Morning and Evening Press.*

As in the regeneration of the individual man, so with communities of men, one by one must the evils which afflict humanity be seen, resisted, and put away. Human slavery was seen to be an evil, and it has been resisted and overthrown, but only after a fearful struggle. The drinking of intoxicating drinks is beginning to be generally seen to be

an evil; and that it often reduces men to a slavery worse than African slavery is beyond question. The great battle with intemperance and the saloon is upon us, and is yet to be fought to a successful issue. A war against tobacco must follow. Then when the great mass of voters become free from the domination of the saloon, votes will count in this free country, and our monopolies will be restrained within due limits, and the rights of the poor as well as of the rich will be respected. If in this little work a large space is devoted to the subject of intemperance, it is because that is a fearful evil, and is now prominently before the country.

To talk about temperately using poisonous substances like fermented and distilled liquors, opium or tobacco,—substances which have no legitimate use in the healthy human body, and only enter it to pervert, disease and destroy it—is to misuse language. We might as well talk of temperate stealing, lying, or bearing of false witness; for not more surely do these latter violations pervert man's spiritual organization than do the former his physical organization. Even that old so called "heathen philosopher," Aristotle, declared that temperance consisted in the moderate use of things lawful and useful, and in total abstinence from things injurious.

It is beyond question that alcohol wherever found, be it in either fermented wine, beer or distilled liquors, in its effects on man, has proved itself by far the most fearful and deadly poison known to man. As a poison polluting and diseasing both body and mind, it stands unparalleled.

Dr. Wm. B. Carpenter, author of "Principles of Human Physiology," "Mental Physiology," etc., who stands at the very head of the physiologists of the world, during a recent visit to this country, in a lecture delivered in Boston Dec. 3, 1882, on "The Physiology of Alcoholics," says:

"No one who is familiar with the action of poisons upon the living animal body, and has made the nature of that action a subject of special study, has the smallest hesitation in saying that alcohol is a poison. There are any number of well-attested results of its experimental administration to animals, by which it is shown to have every character of a poison. Yet it may be thought by many of you, that if it is a poison its action is very, very slow when taken in small, continued, repeated doses. I admit that

ly. It is a very, very slow poison in the great majority of instances: I do not regard its action as any less rare because it is slow. The very experience of our life insurance companies, of our benevolent societies—I ask you have similar institutions in this country, a sort of mutual insurance for working-men, for maintenance during sickness—the experience of these is entirely in this direction, that life is shortened, disease induced, the power of resisting disease very seriously impaired by habitual indulgence in alcoholic liquors.

Now, it is the result of many observations that the introduction of alcohol largely deranges the vaso-motor system, this derangement showing itself in disturbance of the heart's action, and in relaxation of the capillary vessels, which become filled with blood, especially in the nervous system and in the skin. This causes one to feel that warmth and exhilaration, which is the first effect of the introduction of these stimulating agencies, and then we are apt to be led to a conclusion that drink does us good. Well, what are the facts? The fresh glow is simply the result of relaxation of the capillary vessels of the skin, allowing a larger quantity of blood to come to the surface, so as to give the feeling of superficial warmth. But if a larger amount of blood comes to the surface, it relaxes the pores, widens; and the force of genial warmth gives way to a general depression, especially when the exposure to cold wind. The temporary exhilaration of the nervous system, too, is followed by a corresponding depression. Hence a person feels 'tired and weary' the next morning, after taking alcoholic stimulants.

Now, it is certain that the addition of alcohol in any appreciable quantity diminishes the solvent power of the gastric fluid, so as to interfere with the process of digestion, instead of aiding it. The only possible way in which the alcoholic fluid can improve digestion, is by a temporary increase in the quantity of fluid secreted by the action which (as I shall presently explain to you) alcohol has on the glandular. Any increase in a healthy system is always, I believe, followed by a subsequent diminution; and so we do not gain anything in the end. But that alcohol interferes with the process of digestion, may be said to be a well ascertained fact.

That the taking of a alcoholic stimulant in any way useful as keeping the heat of the body, may now be considered as a myth altogether excluded.

The increase in the secretion of gastric juice, of which I have spoken as a result of the introduction of alcoholic liquors into the stomach, is an essential action, dependent upon the relaxation of the capillaries of the gastric glands. Why should a healthy man desire to increase it? His stomach is strong enough to digest the food he needs; why should he create it to do what is not required for digestive action? We do this at the expense of subsequent loss. We lose afterward all that we seem to gain.

The mode in which the habitual 'moderate' use of alcoholics exerts injurious effects, I believe to be by stimulating the removal of the effete matter of the tissues; so that they tend, in advancing life, to become the subject of 'atrophic degeneration.' This is especially the case in the heart, liver, lungs, and vessels of the arteries; and the stimulation is thus laid of a variety of diseases that are well known to be more specially of 'atrophic life.'

Now there can be no doubt that the habitual use of alcohol does tend so to

modify the *nutrition* of the nervous substance, as to shape it (so to speak) into an accordance with itself; and this will be especially the case during that earlier period of life in which the bodily constitution (and with it, to a great degree, the mental) is being fixed and rendered permanent. A habit of *dependence* upon alcoholic stimulants thus grows up, which may rise to an irrepressible *craving*.

"Any one of the young persons I now address may say, 'I am in no danger of becoming the victim of such a propensity.' But I can assure you, as one who has looked upon this matter both scientifically and practically for something like half a century, that no one who has not had like experience can have an idea of the enslaving power which this habit may acquire. It is less than on its specific power of weakening the will and exciting the passions. Every time the temptation is yielded to, is so much 'to the bad' in *both* these ways; so that the recovery of healthful self-control becomes more and more difficult. There is no rule in regard to alcoholic indulgence that it is so safe to observe, as the old one, *Omnia primum*—opportunity of beginnings; for there is no saying what the ending may be.

"And there is one more consideration which I would specially urge upon you. The physical deterioration produced by alcoholic influence on the nervous system is one which has a peculiar tendency to *hereditary transmission*: insanity, idiocy, instability of mind, weakness of will, and especially the craving for alcoholics, presenting themselves so much more frequently in the offspring of the habitually intemperate than in those of the habitual water-drinkers, that there cannot be any reasonable doubt that the sins of the fathers (or mothers) are here most fearfully visited on the children.

Dr. Benjamin Richardson, of England, who has unquestionably observed and experimented more carefully and for a longer period of time, on the action of alcoholic drinks on the body and mind than any other man, speaks of "The Moderation Fallacy," says:

"This thought leads me to add a word on what is called the practice of moderation in the use of alcohol. I believe the Church of England Temperance Association is divided by two lines, one of which marks off the abstainers, the other moderate indulgers. I am one of those who have once been bitten by the plea of moderate indulgence. Mr. Worldly Wiseman, with his usual industry, tapped me on the shoulder, as he does every man, and held a long and plausible palaver on this very subject. If I had been a physician he might have converted me. But side by side with common wisdom, there came fortunately the knowledge which I could not, dare not ignore, that the mere moderate man is never safe, neither in the counsel he gives to others, nor in the practice he follows for himself. Furthermore, I observe as a physiological, or perhaps, psychological fact, that the attraction of alcohol for itself is cumulative. That so long as it is present in the human body, even in small quantities, the longing for it, the sense of the requirement for it, is present, and that as the amount of it in the body increases, so does the desire.

"The mere question of the destructive effect of alcohol on the temperance of the body alone would be a sufficient study for an address on the subject of it. I cannot do it better, indeed, than to say that it is an agent potent for evil as it is a poison for good. It begins by destroying, it ends in destruction, and it implants organic changes which prevent independently of its present use in those who are not born."

Such is the testimony which the latest and most advanced science gives as to the use of intoxicating drinks, and it accords with that which has been given in all ages by careful observers.

Clement, of Alexandria, who lived at the close of the second century, says :

"I admire those who require to suffer before they learn, suffering as they do first. These [he was now becoming] doctors and [preaching] doctors. The conclusion is accordingly, with the body follows the soul."
Quintus Tullius Cicero.

THE SPIRITUAL CAUSES OF THE PREVAILING EVILS.

THE LIFE.

And why, my brethren of the Christian Church, do we behold such a flood of evils at this day among the most unlightened and frosty men and women on earth? Is it not simply because the doctrines of men have made the Word of God of none effect? Unfortunately for the Protestant church, early in its history, instead of "If ye would enter into life, keep the commandments," there was substituted the doctrine of justification by faith alone; which led men, especially the young, to hope that by getting religion and having faith, they could at any time escape the legitimate penalties which are attached by the Lord to evil doing. No young man, religiously brought up, expects to go to hell, but he intends to repent and be converted before he dies; he often thinks he will "sow his wild oats" first, instead of earnestly and faithfully trying to keep the Divine commandments from his youth up. Evil thinking and doing develop an infernal life within him, which gradually gains strength until he is ruled by his perverted appetites and passions; and day by day his ability to regain his freedom grows less. This is true materially, and it is true spiritually, for the natural corresponds to the spiritual. Emanuel Swedenborg tells us that "Demons

correspond to the lusts and passions of the mind ; these therefore, are the origins of diseases ; for the origins of diseases in general are intemperances, luxuries of various kinds, pleasures merely corporal, also envyings, hatreds, revenges, lasciviousness, and the like ; which destroy the interiors of man, and when these are destroyed, the exteriors suffer, and draw man into diseases, and thereby into death."—*Arcana Cælestia*, 5712.

When the priesthood of the Catholic church began to teach men that the penalties which legitimately inhere to the doing of evil can be escaped by confessing to the priest, doing penance, and receiving absolution ; and that the priest has from the Lord the power to forgive sins and to grant indulgences ; then a hope of escaping the penalties of sin by something short of keeping the Divine Law was held out to the young of the Catholic laity, similar to that which the doctrine of faith alone offered to the young of the Protestant world ; and the results have been similar. We know, however, that among religious teachers, there are many to-day, in all of the various sects of Christians, who have put away, or are gradually putting away, or materially modifying these doctrines ; and herein, to a great extent, lies the hope of our country. But these doctrines are deeply rooted in the minds of multitudes of the laity, and it will require line upon line and precept upon precept of divine truth to eradicate them.

The Lord came into the world to save men from sin ; and to save them from the penalty of sin, only as He saves them from sin.

Emanuel Swedenborg, the seer for this new Age of light which is dawning upon us, says :

"It is, however, to be noted that man of himself cannot approach the Lord and be conjoined to Him ; and because the Lord draws man to Himself (John vi. 44 ; chap. xii. 32), it appears as if man of himself approaches and conjoins himself. This is effected when man desists from evil, for to desist from evil is left to man's determination or freedom : in this case there flows in good from the Lord, which is never wanting, for it is in the very life itself which man has from the Lord ; but with the life, good is received only in proportion as evils are removed."—*Arcana Cælestia*, 9378.

How clear and how true this is !—not only spiritually, but also naturally. When man shuns all poisonous substances,

and uses only healthy food and drink, lives in the sunlight, breathes fresh air, labors faithfully at some useful employment, and dresses comfortably without constricting any part of the body, then life from the Lord will surely flow in through the sunlight, the air, the food and drink, and give substance, strength, and health to the body. The violation of the laws of physical development, health, and life will surely bring its legitimate penalty. The use of poisonous substances as food and drink will cause unnatural excitement and disease in some part of the body, and consequent suffering; excluding the sunlight and fresh air, and the want of exercise, will prevent development and cause debility and predispose to disease. Tight dressing will cause deformity, displacements of organs, and disease. There are some of the penalties which follow the violation of the laws of physical life and health; but the suffering which soon follows the violation of these laws—for instance, drunkenness and temporary insanity, which follow the use of intoxicating drinks—is of comparatively little consequence when compared with the more permanent penalty—the morbid appetite which is created for further transgression, and the necessity of increasing the transgression for the purpose of gratifying that perverted appetite and feeding the diseased action which is developed; and then the fearful suffering which follows when man, either from choice or necessity, ceases to gratify his perverted appetite for stimulants, or for opium or tobacco; or when the woman removes her stays, or the idle attempts to work.

But if a man is suffering from the violation of physical laws, he must cease to transgress; without his doing this no physician can cure him; and it is well for every one to remember that the longer the transgression is continued and the more serious it is, so much the more difficult it will be to stop doing the evil; and even if we succeed and are restored to healthy obedience to the laws of health and life, we can never expect to reach the same state of development and strength and symmetry of form, which we should have reached if we had never transgressed. Every wound and hurt leaves its scar, and its comparative weakness; and all unnatural excitement is followed by depression and

weakness ; and artificial support impairs and weakens the muscles; and the body which is not fully developed during childhood and youth, can never reach the state of most perfect development, although it may gain much.

When physical transgressions are either too great or too long persisted in, there comes a time when death therefrom is inevitable and the sufferer dies; prayer cannot save his life, the physician cannot rescue him, and the inflowing of life from the Lord through nourishing food, air, light and heat do not revive him. He dies from his transgressions. The penalty for sin if man does not stop sinning, is death. And more than this the penalty of transgression is death, to whatever extent we carry our transgressions, for in youth they prevent development and forever destroy the chance for the highest development; and during both young and adult age, they impair the vitality and cause deformity and disease to the extent of the transgression, and the man can never be what he might have been if he had lived an orderly life; and even his children cannot be what they might have been if he had lived a true life.

It does seem that at this day, in the light of this new Age, every intelligent man and woman cannot but see and understand that it is wrong to use poisonous fluids like fermented wine, beer and distilled liquors, which are causing so much crime, poverty, unhappiness, drunkenness and insanity ; or tobacco, which, even in small quantities, will cause such deadly nausea, irregularity in the heart's action, disease of the heart, stomach or brain ; or opium, which will cause stupor and death, or if taken in moderate doses for any length of time, will, like a demon, hold man in a grasp from which it is almost impossible for him to be rescued, and never without great suffering; or, again, for a woman by the use of stays, corsets or any other means, to strive to contract her waist and thus destroy the symmetry of form and gracefulness with which the Lord has endowed her.

Such transgressions, as are named above, are violations of natural laws of life, and will surely bring with them the penalties attached to them, even though we may transgress ignorantly. And when, knowing such habits to be dangerous and injurious, we deliberately commence indulging in

them to gratify our sensual appetites or vanity, or persist in such habits after we see that they are wrong, they become sins against God; for we have no more right to destroy our own health and lives, than we have the health and lives of others.

Man must be "born from above," or the flaming sword of self-love, "with its insane cupidities and persuasions," will keep closed "the way of the Tree of Life." He must desert from evils before he can receive into his understanding and will the truth and good; and when he does this, they will flow in as do the light and heat of the sun into natural objects when all obstructions are removed. Thus is true naturally, and it is true spiritually. The Lord, through the writings of Swedenborg, says:

"The natural light, which is the understanding, sees nothing else in nature or externals of the things of its memory, but what are agreeable to its true belief; the man is, and also what favor the principles which it loves. When, then, they who are in the love of self and of the world, are seeking out such things as favor those loves, and call them truths, and call the things contradictory and opposite, make them false truths, and thereby put such things as are in agreement with purified principles which the natural love has from itself."—*A. C.*, 1774.

In speaking of the signification of John 1: 9, 10, Swedenborg says:

"The subject treated of in this passage is concerning the Word, which is the Divine Truth proceeding from the Lord. First every man by the will who is of good reason, is in the faculty of understanding Divine Truth, and those in the faculty of reasoning so far as he desires truth, evil, or truth given him to know by abundant experience; for all, as many as are in the inner life, both the evil and the good, can understand what is true and what is false, also what is good and what is evil; but the evil, although they understand what is true and good, are still not willing to understand, as the will and the evil therein is repugnant; whereas, when they are of themselves they close their eyes into the light of their own understanding and in consequence truth and good which they understand. The case is similar with persons of this description in the world, where they resist from themselves the truths which yet they were able to understand, and it has evidently appeared that the Divine Truth proceeding from the Lord is continually flowing in into human minds, and that it is to be resisted; and that it is so far removed as evils are desisted from, which are of the love of self and the world."—*A. C.*, 939.

The Lord speaks to man in parables, and "without a parable," we read, "spake He not unto them." The Lord intimates in many passages that the sacred Scriptures, or

His words, contain a spiritual sense, as in the following : "It is the spirit that quickeneth ; the flesh profiteth nothing ; the words that I speak unto you, they are spirit and they are life." "The letter killeth, but the spirit giveth life."

"The early Christian Fathers, Clement of Alexandria, and Origen, understood that the sacred Scriptures have a spiritual sense; and Origen, when the shrewd enemy of Christianity, Celsus, ridiculed the stories of the rib, the serpent, etc., as childish fables—reproaches him for want of candor in purposely keeping out of sight, what was so evident upon the face of the narrative, that the whole is a *pure allegory*."—*Noble's Plenary Inspiration*.

"The idea of a spiritual sense in every part of the Scripture was the generally received doctrine of the Primitive Church—believed and taught by Origen, Ignatius, Justin Martyr, Jerome, Augustine, Pantenus, Tatian, Theophilus, Pamphilus, Clements and Cyril of Alexandria, and nearly all the early Christian Fathers. And the same belief has been held by many eminent theologians ever since. Dr. Moheim, speaking of the illustrious writers of the second century, says: 'They all attributed a double sense to the words of Scripture; the one *obvious* and *literal*, the other *hidden* and *symbolical*, which lay concealed, as it were, under the veil of the outward letter.' But the Fathers had no recognized rule for eliciting the spiritual sense. Each one's own spiritual perception was his only guide. A hundred different expositors, therefore, might give as many different expositions of the same text."—*Doctrines of the New Church*, Rev. B. T. Barrett.

Every natural object is the form and embodiment of some spiritual idea or principle ; and therefore it is the most perfect expression or type or picture of that idea. In that beautiful parable or allegory to be found in the Lord's Word, in the first chapter of Genesis, when men ceased to be satisfied with the fruit of the Tree of Life or to perceive and acknowledge that they were but recipients of life, and that all truth, all goodness, and all ability to see the truth and do the good was momentarily received from the Lord—that in Him they lived, moved and had their being ; but allowed themselves to be seduced by the serpent, or their low sensual and selfish appetites and desires, and began to love themselves and their sensual and selfish gratifications more than the Lord and the neighbor, and prided themselves on their own intelligence, then man began to partake of the "fruit of the tree of knowledge of good and evil;" and when in the process of time they began to persuade themselves that they could reach heaven and happi-

ness by faith, or believing without obedience to the Divine commands, then Cain (Faith alone) killed Abel (or Charity) his brother; and Cain (or Faith alone) became a vagabond upon the earth, and falses and evils prevailed until a flood of evils and falses swept over the earth; and had it not been for the small remnant who had not separated Faith from Charity, and were in good of life, for whom the Lord could provide room for a new Church signified by Noah and the Ark, in which Faith and Charity could be retained, the human race must have perished from the earth in consequence of their evils and falses, as the Puritan stock is perishing from a similar cause at present.

"The floods have lifted up, O Lord, the floods have lifted up their voice; the floods run up their waves. The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea." (Ps. xlviii. 3, 4).

The Lord at each season reveals New Truths from heaven, and Old Truths in a new light. These were as an Ark of safety for the human good.

After the flood He revealed to men, through prophets and seers, the truths which were necessary to be lived for their salvation; and finally in the fullness of time He descended and assumed a humanity born of a virgin, which He glorified or made Divine by residing and overruling the hereditary inclinations inherited from the human race by the virgin. He promised to come a second time, not in the clouds of earth, but "in the clouds of heaven," or in the literal sense of the Sacred Scriptures, which some modify and adapt to spiritual light and love, or the Divine truth and love, to man's spiritual vision and body, precisely as the natural clouds modify and adapt natural light and heat to man's natural vision and body—the one corresponding to the other. The Lord did not forget His promise, but more than a century ago, through Emanuel Swedenborg, He revealed a knowledge of the science of correspondences in accordance with which the Sacred Scriptures were written, disclosing thereby the heavenly doctrines of the New Jerusalem, and the state of man after death, and the effect which the thoughts, words and deeds of this life have upon the future life. By the application of the

science of correspondences to the interpretation of the Scriptures, the skeptic is readily met and disarmed, and man has a rational foundation for his faith in the Lord and His word. The Lord is indeed coming with power and great glory.

"How many thousands around us do we see engulfed in horrid streams of infidelity, falsehood, and corruption, in their thousand forms! Let us point all to the Ark of Safety. The three grand principles of love, faith, and obedience, accepted from the Lord Jesus, will rescue every one. Let us then love Him with all the heart, dear reader. He is our Creator, Redeemer, and Regenerator. He will never forsake you, but love, enlighten and bless you."—Rev. Dr. Bailey.

All in the Christian world are beginning to see more and more clearly the dawning light of a New Dispensation from God to man, shining from the East even unto the West, on the scientific or natural plane; and the spiritual illumination is becoming more and more manifest, which is dissipating old forms of error and introducing new views and ideas. Yet comparatively few clearly behold the rising Sun—or the Lord in his Divine Humanity,—and have come to fully realize that God is one in essence and in person, and that the Lord Jesus Christ is that one God manifested to men. Notwithstanding, He declares, "Whoso hath seen me hath seen the Father;" "All authority hath been given unto me in heaven and on earth;" and again, in the closing chapter of the Sacred Scriptures, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am the Alpha and Omega, the beginning and the end, the first and the last."

A goodly number begin to realize that it is not a man's faith or belief which makes the man, or which will determine his destiny hereafter; but his life—or the affections, ideas and thoughts which he has harbored and made his own by carrying them out into words and acts in his every-day life; these build up the spirit of man as natural food and drink do his natural body. The wonderful changes which we are to-day witnessing on both the natural and spiritual planes of life, are but a foretaste of more important changes yet to come; for the prophecy which is at this day being fulfilled is, "Behold, I make all things new."

Again the Lord, through the revelations made in the writings of Emanuel Swedenborg, has declared to the religious world that God is one—one in essence and in person, in whom is a Divine Trinity called Father, Son and Holy Spirit, correctly imaged in man by the will, understanding and activity thence; or more externally, by soul, body, words and acts. The Lord is no more three persons than man—who, we read, was created in the image of God—is three persons.

"All things," says a great authority, "are of God, who hath reconciled us to Himself by Jesus Christ, and hath committed unto us the ministry of reconciliation; to wit, that God was in Christ reconcelling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 18, 19).

God is love—infinite love, and needs not to be reconciled to man, for He yearns to save all men. "O Jerusalem, Jerusalem . . . how oft would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not" (Matt. xxiii. 37.)

In the sixth chapter of Deuteronomy we read, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." That this one God is our Saviour, is abundantly taught in almost innumerable passages in the Old Testament, as in the following, in the forty-third chapter of Isaiah: "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel: Fear not; for I have redeemed thee." "For I am the Lord thy God, the Holy One of Israel, thy Saviour." "Before me there was no God formed; neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour." In the forty-ninth chapter of Isaiah we read, "And all flesh shall know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One of Jacob." Also in the forty-fifth chapter: "There is no God else beside me; a just God and a Saviour, there is none beside me." In the forty-second chapter of Isaiah He distinctly declares: "I am the Lord: that is my name: and my glory will I not give to another."

Our Lord and Saviour, Jesus Christ, declares: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him."

The Christian Church fell from the worship of the true God, as revealed in the Lord Jesus Christ.

It fell when the love of spiritual dominion and of selfish indulgence began to prevail over the love of serving others and of denying selfish pleasures. The decline of the Church made it necessary to have "a plan of salvation" which did not require a life according to the commandments—"an easier way." This plan was totally inconsistent with the idea of one God in one Divine person. Hence arose the doctrine that the Divine being consisted of "Three Persons, each of whom was God."

This doctrine taught that the second of these persons made satisfaction to the first, whereby those who would accept this Divine sacrifice could be "saved in an instant of time," without regard to the life which they had lived. Hence we have almost daily the spectacle of men whose hands are red with the blood of their fellows standing upon the scaffold proclaiming—yes, even boasting—that they have a free passport to heaven as soon as the executioner has performed his duty. And at this day this passport is apparently provided for them by the instruction of Christian clergymen.

Man, to be benefitted by the truth, must receive it in freedom into a good and willing heart, and to do this, he must shun evils and daily strive to live in accordance with the truth.

A faith, or doctrines, however true, which are not ultimate in the acts of our daily lives benefit no one. "Knowledge is power," but it is a power to do evil as well as good, as is manifest from the prostitution of correct physiological knowledge to the destruction of the unborn, and to the preventing the orderly and natural increase of the population of our country.

When man, through his reasonings and traditions, has perverted or destroyed the true doctrines, and made the Word of God of none effect, nothing but a revelation from the Lord can restore them.

In the writings of Swedenborg the Lord has revealed to men true doctrines and the internal sense of the Sacred Scriptures.

As we look around us at the wonderful changes which are taking place in every department of human knowledge, and in the views and feelings of men, do we behold no signs that we are living in a transitional age—an intimation that old things are passing away, and all things are being made new—no indications that we are living in the dawning light of a new dispensation from God to man? Ye watchmen who stand upon the walls of Zion, what of the hour? What are the signs of the times? Are all the improvements and changes which are taking place the result of human wisdom and progress, or are they indications or manifestations of a new dispensation of divine truth—prelude of the coming of the Son of Man in the clouds of heaven? What say ye? Is there no new light gently breaking in upon the minds of men, and with the most astonishing rapidity—"as the lightning cometh out of the east and shineth even unto the west?" and if there be, from whence does it come?—from the Lord or from man? or from spirits, as some suppose? Let us remember that the Lord's coming was to be like a thief in the night, at an unexpected hour.

It was apparently the opinion of Swedenborg that his writings would be read by the clergy, who would teach the doctrines therein contained to their congregations; and that the glorious truths for this new Era or Growing Church, would be spread among the people; for, in speaking of the descent of the New Church, or New Jerusalem, from God out of Heaven, he says it can only take place "in proportion as the falses of the former church are removed; for what is new cannot gain admission where falses have before been implanted, unless those falses are first rooted out, and this must first take place among the clergy, and by their means among the laity."

We are told by Swedenborg that the angels rejoiced greatly that it had pleased the Lord to reveal a knowledge of correspondences so deeply concealed during some thousands of years; "and they said it was done in order that

the Christian Church which is founded on the Word, and is now at its end, may again revive and draw breath through heaven from the Lord."—*Conjugal Love*, 532.

The hope of the world depends upon men's reception of and obedience to the revealed laws of life.

Men must be taught the great truth that every affection, be it good or evil, which they cherish; every thought which they harbor, be it true or false; and every word which they speak, and every act which they perform, stamps its impress on the soul for good or ill, and will tell on their eternal destiny; and there is no avoiding it. "In our Father's House are many mansions," even if we reach heaven. There is a vast difference between the worm which crawls at our feet, and the noble animals—the horse and ox—however good and useful the former may be, even though we weave garments from the fibre which it produces.

The Lord, through Emanuel Swedenborg, has revealed to the men of this age, the fact that there are three heavens and three hells; and that each of the heavens is composed of innumerable societies corresponding to the grand divisions and all the various organs and parts of the human body, from the crown of the head to the soles of the feet. We are told that heaven is not a place into which a man can be admitted as a matter of favor, but a state of life in the soul, developed by the affections which a man in freedom has cultivated, the thoughts which he has harbored, and the deeds which he has done. The angels of the first heaven are all actuated by the love of obeying the Divine commands. The angels of the second heaven are all actuated by the love of the neighbor and of truth in all they do; and they love to obey God's commands, because the neighbor is benefitted thereby. The angels of the third or highest heaven are actuated by love to the Lord and love of goodness from Him, and experience the highest delight in doing good to all.

This world is the world of probation. In the place where the tree falleth, there shall it be. Whichever heaven is opened in man while he lives here, to that heaven he goes when he dies, and remains in it to eternity, steadily progressing and perfecting. Every willing and obedient

man receives his penny; but there is a vast difference between the delight which the angel of the highest heaven and the angel of the lowest heaven is capable of enjoying; yet each receives his full. All in heaven are governed by love and truth; all in hell are restrained by selfish considerations, by fear—and punishments, if need be. All punishments permitted in this world and the next are remedial, and are intended to either elevate men and spirits, or prevent them from sinking lower into evil or hell. No evil spirit is allowed to sink lower in hell than the plane of evil which he has opened up during his life here. The Lord governs both heaven and hell, and gives to every inhabitant thereof as much happiness as is consistent with the life which he is willing to live. There are no angels or devils who have *not* once been born on this or some other earth.

It is the writer's intention to send this pamphlet to every clergyman in the United States and Canada, whose name he can obtain. First, by an "Address to the Clergy" of twenty-four pages; second, by a work on "Spiritism and Divine Revelation" of two hundred and sixty pages; the writer has appealed to the Protestant clergy of the country in behalf of the revelations from the Lord contained in the writings of Swedenborg, having sent over 50,000 copies of each to clergymen; and now, for the third time, he appeals to all Protestant clergymen (and also to the Catholic clergy, now for the first time) to send for and obtain the writings of Swedenborg, and to diligently read them. The hope of our native American race depends upon the acknowledgment of the Lord in His Divine Humanity upon an intelligent reverence for the Sacred Scriptures, and upon a life in conformity with the Divine commandments.

The reader will find on the different pages of the cover to this work, where and on what terms he can obtain Swedenborg's writings, and some introductory works which may be especially helpful to him at the commencement of his inquiry. And their *extremely low price* should convince him that the people who offer these books at such prices, are actuated by a truly *unselfish*, and not at all by a mere *mercenary*, spirit. Already nearly one-half of the officiating Pro-

testant clergymen in this country have obtained the "True Christian Religion;" nearly as many have obtained "Heaven and Hell," and about one-third have the "Apocalypse Revealed." That these works are modifying the religious views of the age more than all other influences, is beyond question.

The advanced thought of to day is progressing steadily in one of two directions.

First: To a distinct recognition that the Lord in His glorified or Divine Humanity, or God in Christ, is the only Being whom men and angels should worship; that the Sacred Scriptures are Divine, being special Revelations from God to man, containing a deeper meaning than that found in the bare cortex of the letter—yea, full of the spirit and life of their Divine Author; and being written according to the eternal law of correspondence between natural and spiritual things—the same law according to which the earth and all things thereon were created—they can never, when correctly understood, conflict with natural science; that regeneration is never instantaneous, but that it progresses from evening until morning during the six days of labor, until the new man is developed or the "living soul" created; that the first duty of man is to believe in the Lord and stop doing evil, in obedience to the Divine commands; that he must at first compel himself to do this; and if he does this work faithfully he will come to love to do it;—that, now is the time of the Lord's Second Coming in the clouds of heaven—not of earth.

Second: To a denial of a personal God and all special revelations from God, and to a denial that man can be actuated by any higher motives than selfishness; and thence to a descent into pure naturalism, and to the worship of nature instead of nature's God.

Contending against the literal truth of the first chapters of Genesis, and the apparent contradictions to be found in the letter of the sacred Scriptures, is fighting a man of straw. It does seem that at least some of the most intelligent of our skeptics ought to be able to see that a tree of life and a tree of knowledge of good and evil, and a tree of lives, are not natural trees, and that a talking serpent is

not a natural serpent, and that a garden eastward in Eden is a mental and not a material garden; and also that, as nature upon a superficial view is full of apparent contradictions, a revelation from God, to be in harmony with His works, must also contain, when superficially viewed, apparent contradictions. As in nature we often have to look above, within and deeper than the surface for the real truth, so it must be and is with the Word of the Lord, or it is manifest that it would not be His Word. It is the letter that killeth, but the spirit that giveth life. Gentlemen, the real contest is before you, if your aim is to overthrow the Sacred Scriptures. The writer will simply intimate that as they have our Creator for their author, you can no more succeed than you can overthrow his works. When they come to be seen and read in the light of the correspondence existing between all natural and spiritual things, they will be revered as they never yet have been. For a correct interpretation of the first chapters of Genesis, read the first volume of Swedenborg's "Arcana Cœlestia;" and read the last book of the Word as unfolded in his "Apocalypse Revealed," and perhaps your eyes will be opened to see many things you have never dreamed of yet—at all events you will see the necessity of changing your line of attack.

It is perfectly clear that the skeptic has now to meet the question of Divine Inspiration from a very different point of view from any which he has heretofore anticipated; for by the light of the correspondences revealed by the Lord in the writings of Swedenborg, every willing and obedient man and woman is able to see and know that the Sacred Scriptures are Divine, and that they can never be overturned. The Word which is from the Lord, can never conflict with His works which have been created by His Word; for the former corresponds to the latter. Therefore fear not Christian brethren, but look to the Lord as He is revealed in His Word, and strive to keep His sayings.

The Psalmist says: "Forever, O Jehovah, thy Word is established in heaven" (cxix. 89); and in the fortieth chapter of Isaiah we are told that this "Word of our God shall stand forever." Jesus said, "Heaven and earth

shall pass away, but my Word shall not pass away " (Matt. xxiv. 35). In Deuteronomy (viii. 3) we read that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Again, from the Lord, through the writings of Swedenborg, the cry has gone forth into the wilderness state of the church, saying, "Repent ye, for the Kingdom of Heaven is at hand." Will we who profess to be Christians hearken to this cry, and put away these fearful evils of life which we have here been considering—evils so fearful as to threaten the destruction of our race—or will we persist in them?

We cannot ignore the existence of these evils; nor of the heavenly doctrines of the New Jerusalem; for the light of this new day is too strong for that. It is useless to attempt, as some have done, to cast out a flood of waters (false representations), with the vain expectation of overwhelming the Woman, or the Lord's New Church; for although the Woman is yet in the wilderness, still she is protected by the Lord, and her Child (the Doctrine of this New Church) is in His special keeping until men are prepared to receive it. And what is more, the earth or the simple good in the world are beginning to perceive that the misrepresentations and falses taught are not true, and thus are swallowing up the flood of falses cast forth. It is not, in this day of light and mental freedom, difficult for those who are honestly trying to do right, and are not confirmed in false doctrines, to perceive that "Faith without works is dead, being alone;" and that no priest has the power to admit any one into or exclude him from Heaven, and that "all religion has relation to life."

Swedenborg says: "In the spiritual world to which every man goes after death it is not the character of your faith into which inquiry is made, nor of your *doctrine*, but of your *life*, whether it has been of this character or that; for it is known that such as a man's *life* is, such is his faith—nay, more, such is his doctrine; for life forms its doctrine and faith for itself." (*D. P.* 101.) "For the good of life according to one's religion contains within it the affection of knowing truths, which such persons also learn and receive when they come into the other life."—(*Arcana Coelestia*, 455.)

"Evils which belong to the will are what condemn a man and sink him down to hell; and falsities only so far as they become conjoined with evils; then one follows the other. This is proved by numerous instances of persons who are in falsities, and yet are saved."—(*Ibid.* 845.)

"When love to the Lord and charity toward the neighbor, that is, the good of life, are regarded as the conditions, then, however many churches there be, they maintain. This also is the case in heaven, where there are innumerable societies, all distinct from each other, but all of one nature, one heaven, because all are possessed in love to the Lord and charity toward the neighbor."—(4. *Swedenborg*, 1.)

Variety in unity is the truly divine order throughout the created universe. Let the spirit of sectarianism depart from the Lord's church on earth, and let brethren love one another and be at peace.

The late Rev. John Clowes, Rector of St. John's Church, Manchester, England, who for many years, without ever being required to sever his connection with the Church of England, openly and boldly taught the doctrines revealed through Swedenborg, and translated many of his works into English, says:

"Nothing, therefore, can be poorer than the New Jerusalem Dispensation as to its external, and its external means all people, nations and languages on the face of the earth, to be a blessing unto such as are near to receive a blessing. Sects and sectaries, as such, can find no place in the General Assembly of the rational of the Lord. All the truth, doctrine of order, laws and particular expressions of doctrine and worship will be considered up and let in the wisdom and efficiency of heavenly love, charity and holiness, with which the house of every assembly of the glorious New Church and Body of Jesus Christ will continue to be united another. Men will no longer judge one another as to the more external or church or sectarian, in their perfect agreement; they will be taught that whenever a brother judges his neighbor, I should be sorry and late, departing from evil, and doing what is right and good according to the inner conviction, he is a member of the New Jerusalem, a true member in the Lord's new Temple, and a son of that great family in heaven and earth whose Father and Head is Jesus Christ. Every one, therefore, will call his neighbor *brother*, in whom he recognizes the spirit of pure charity, and he will ask no questions concerning the sect or world which engender his creed, but will be satisfied with observing in him the power and power of a heavenly life."

"The Gentiles," says Swedenborg, "cannot receive the truly things of the church like Christians, because they are not acquainted with them." "They are afraid of Christians on account of their love." "Those who have lived well, according to their religious principles, are instructed by the angels, and easily receive the truths of faith, and then believe the Lord," "For they have not formed by themselves any principles of falsity opposed to the truths of faith, which would need to be first removed."

"Although Gentiles are not in genuine truths during their life in the world, they receive them in the other life from a principle of love."

“The Church of the Lord exists with all in the universe who live in good according to their religious principles, and acknowledge the Divine Being ; and they are accepted of the Lord and go to heaven.”

Let no one for a moment suppose that the Lord, in the Revelations made through Emanuel Swedenborg to the men of this age, anywhere intimates that man can, either by works of supererogation or by works of self-righteousness, merit heaven, for nothing can be further from the truth. Man is but a recipient form into which life can momentarily flow from the Lord, and has no inherent life in himself. God alone has life in himself. All that man has is given him by the Lord, and even the ability to appropriate that which is given, is from the Lord. This is true spiritually, and it is true physically, for the physical corresponds to the spiritual. Man cannot create a single ounce of the food or drink which he uses, or an atom of the air which he breathes, or a ray of the sunlight which is so essential. God has implanted in him an irresistible desire for those life-giving materials through which the Divine life can flow and build up the body, and the latter starves to death without a constant supply ; and it is built up in an orderly and healthy form, or imperfectly-developed or diseased form, according to the character of the food, drink, air and light which he appropriates. Man has but to reject or put away poisonous food, drink, bad air and imperfect light, to be able to see what is good, and to experience an irresistible desire to partake thereof ; but while he is using poisons, it is very difficult for him to realize that they are poisons.

It is precisely the same with man's spiritual organization. He cannot create a single atom of good or a ray of truth ; he is simply a form receptive of life, or of goodness and truth from the Lord.

All goods and truths which man receives flow into him from the Lord through His Word, and through angels and good spirits, momentarily. All evils and falsities which he receives flow into him moment by moment from hell and from evil spirits. Man appropriates the one class of principles or the other, as he chooses, and thus forms for himself an organization according to the quality of the principles adopted.

If he shrinks and ceases to do that which he sees to be evil, it will enable him to see other evils; and as he puts them away, an irresistible desire to do good and receive the truth, flows in from the Lord; such influx constitutes the life of heaven.

Man differs from animals by being endowed with reason to guide him as to what is right or wrong, and with freedom either to do, as of himself, what his conscience prompts him to do, or to do wrong or evil. It was the abuse of his faculties of reason and freedom, which introduced evil into the world. Animals cannot sin or do evil, because they have not these two faculties; and the Lord cannot deprive man of his reason and freedom, and thus prevent his doing evil if he chooses, without destroying his manhood and reducing him to the level of the beasts which perish; this He never does. But man, by the perversion of his God-given faculties, and thus associating himself with hell instead of heaven, may sink much lower than the brute; Love of the Lord and the neighbor constitutes heaven; and the supreme love of self, the world, and sensual gratifications constitute hell.

Swedenborg asserts that he witnessed in the Spiritual World, in the year 1757, the Last Judgment: and he tells us, as a result of his observations, that "Babylon the Great" has fallen in that world—fallen to rise no more forever; consequently that spiritual freedom has been restored to man; and as a result, ecclesiastical dominion, rule and authority can never be restored and exist as it did at the time of the Last Judgment. Henceforth, the command is: "Prove all things, and hold fast that which is good." Doctrines which will not stand the test when critically compared with Divine Revelation, by conscientious thinking men, must go—they are going. What right has any church or person to dictate to a man what he shall or shall not believe, so long as he believes in the Lord, His Word and His Commandments, and is honestly striving to keep the Lord's sayings?

"The understanding truly human," says Swedenborg, "when it is separate from what is material, sees truths as clearly as the eye sees objects. It sees truths as it loves them, for as it loves them, it is enlightened. The

angels have wisdom in consequence of *seeing* truths; therefore, when it is said to any angel that this or that is to be believed although it is not understood, the angel replies, Do you think that I am insane, or that you yourself are a god whom I am bound to believe?"—(*Apocalypse Explained*, 1100.)

The commandments and the Lord's sayings are simple and easily understood; for they are the laws of spiritual health and life, and there is no mystery about them. Our churches may expel laymen and clergymen who believe in them, and are striving to live and teach them to their fellow men, instead of the doctrines and traditions of men; and by retaining the doctrines of men in their creeds, they may and will prevent honest and conscientious men from joining their societies so long as they are required to subscribe to creeds which do violence to their consciences; but sooner or later our churches will find that such a course is neither profitable nor right, for it compels conscientious, intelligent men either to form new organizations, or to unite with such existing organizations as make love to the Lord and neighbor and a life of charity the essentials for membership, and not the traditions and doctrines of men. The right of private judgment in spiritual matters must and will be respected in the church of the future—the New Jerusalem, which is now descending from God out of heaven.

In regard to his mission Emanuel Swedenborg says:

"I have been called to a holy office by the Lord Himself. I can sacredly and solemnly declare that the Lord Himself has been seen of me, and that He has sent me to do what I do, and for such purpose has opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world and those that are therein; and this privilege has now been continued to me for twenty-two years. But in the present state of infidelity, can the most solemn oath make such a thing credible or to be believed? Yet such as have received true Christian light and understanding will be convinced of the truths contained in my writings, which are particularly evident in the book of 'Revelations Revealed.' Who, indeed, has hitherto known anything of importance of the spiritual sense of the Word of God, of the spiritual world, or of heaven and hell; the nature of the life of man, and the state of souls after the decease of the body? Is it to be supposed that these, and other things of like consequence, are to be eternally hidden from Christians?"

Again, in the "True Christian Religion," at a later date, toward the close of his life in this world, he says:

"I foresee that many who read the relations after the chapters, will believe that they are inventions of the imagination; but I assert in truth

that they are not inventions, but were truly seen and heard; not seen and heard in any state of mind I lived in sleep, but in a state of full wakefulness. For it has pleased the Lord to connect Himself to me, and to send me to teach those things which will be of His New Church, which is meant by the New Jerusalem in the Revelations; for since then He has opened the interiors of my mind or spirit, by which it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-seven years."

In a letter to the king of Sweden, with characteristic simplicity and boldness, he said:

"When my writings are read with attention and good reflection (as much as any things are to be read with interest) unknown to me they seem to conclude that I could not come to such knowledge but by a real vision, and converse with those who are in the spiritual world. I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any addition or supposition. This knowledge is given to me by our Saviour, not for any particular merit of mine, but for the great concern of all Christians' salvation."

When asked why a philosopher was chosen to this office he replied:

"To the end that the spiritual knowledge, which is revealed at this day might be rationally learned and rationally understood, because spiritual truths answer to natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former."

To the Swedish clergyman who visited him a short time before his death, and who urged him to recant what he had written, if it was not true, he replied with great ease and emphasis:

"As true as you see me before you, so true is everything that I have written, and I could have said more had I been permitted. When you come into eternity you will see all things as I have stated and described them, and we shall have much to discuss and treat with each other."

Here, then, we have in this illustrious Seer the unparalleled instance of a man, not in the enthusiasm of youth, but at the mature age of fifty-six years, standing among the first in the philosophical world, with reputation unsullied, high in office in his native country, with proffered promotion, giving up all, and proclaiming to the world that he was called by the Lord to the important office of revealing new truths of vast moment to his fellow-men—even the truths of a new dispensation, or of the second coming of our Lord and Saviour Jesus Christ.

That the prevailing spirit of sectarianism must fade and

vanish as the light of this new age dawns upon the "mental hill-tops" of the Christian Church, is manifest. We find in Swedenborg, many statements like the following:

"Doctrines alone do not serve to distinguish Churches in the sight of the Lord, but a life according to doctrines, all of which, if true regard charity as fundamental. For, what is the end and purpose of doctrines, but to teach how a man should live? The several Churches in the Christian world are distinguished by their doctrines, and the members of these Churches have therefore taken the name of Roman Catholics, Lutherans, Calvinists, or Reformed and Evangelical Protestants, with many others. This distinction of names arises solely from doctrine, and would never have existed if the members of the Church had loved to the Lord and charity toward the neighbor the preponderant part of faith. Doctrine would then have been varieties of opinion concerning the mysteries of faith, which true Christians would leave to every one to receive according to his conscience, while the language of their hearts would be, he is a true Christian, who lives as a Christian, that is, as the Lord teaches. Then one Church would be formed out of all these diverse ones, and all disagreement arising from mere doctrines would vanish; yea, all the animosity of one against the other would be speedily dissipated, and the Lord's kingdom would be established on earth." *Arcana Coelestia*.

The day has surely dawned during the meridian splendors of which all true Christians will see eye to eye; "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." This day is that Scripture being fulfilled in our midst.

"Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." The call is to all men. "And whosoever will, let him take of the Water of Life freely." The Water of Life signifies divine truths from the Lord through the Word. Through the divine mercy of the Lord the Word (or the Sacred Scriptures) is now opened. "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the Water of Life freely." The Lord is no respecter of persons.

"The poor do not come into heaven on account of their poverty, but on account of their life. The life of every one follows him, whether he be rich or poor. There is no peculiar mercy for one more than for the other; he is received who has lived well, and he is rejected who has lived ill."—(*Heaven and Hell*, No. 364.)

The Doctrines of the New Church Briefly Explained.

The Knowledge Goals of Design, Usability and Interactivity (eds. J. Nielsen, M. Kieras and L. Youngman) (see page 10)

THE OTHER CHAIRMAN ON THE TOPIC OF THE NEW DISPOSITIONS
 (continued) and a Reply to the Academy's Review (see also the
 TOPICAL INDEX, under the same title)

Microbial and Nitrate Reduction: [Microbial and Nitrate Reduction](#)

Substitution of the limiting state (the expression (2) found in the previous part)

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